

A New and True Mercurius :
O R,
MERCURIUS METRICUS.

**A true Relation in Meeter (on the behalf of
Scepter and Miter) comprising sundry of the most
sad and bad Transactions, Occurrences and Passages in
England, Scotland and Ireland, for the space of twelve
years last past.**

*Ita subvertere seria
Regem, Legem, & gregem.*

For the true information and reformation of the People.

O R,
**Sober Sadness, and Plain dealing, in a few
plain, sober, and sad Country Rhimes, con-
cerning these sad and heavy times, conducing to a real,
personal and National Reformation in three sinful Lands.**

**To which is added the Authours Twelve
years extream Melancholy, with the woful effects
thereof in him, and the best remedy which he used for
the removal of them all.**

**Also a joyful and thankful Commemoration of His Majesties
happy return to his Three Kingdoms.**

By WILLIAM MASCAL above forty years ago Fellow-Commoo-
ner of Clarehal in Cambridge, now a poor Deacon according to
the Canonical Ordination of the late most famous Orthodoxal
Church of England.

L O N D O N, Printed for the Author. 1661.

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TO the Right Honorable and true-
ly Noble Lady, and Ancient
godly Matron, above Fourscore years
old (whose ancient days, the Ancient
of days make more ancient yet) Grand-
Mother to the Right honorable Charles
West Lord de Lawarr the Lady
Cicilie Lawar, Dowager: Villi-
am Mascall a true honorer of her ho-
nour, and of all that have relation unto
that Ancient, Noble, and Religious Fa-
mily, humbly Dedicateth, this his sad
Malancholy, Sober Sadness.



THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

OF GREAT BRITAIN

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1704.



Vpon the † violent death of our late
most gracious Soveraigne now made
the most glorious Proto-Monarch Mar-
tyr of *England, Scotland and Ireland, Charles*
the first.

† *Pro Christo uis soluta
rata beat.*

Lament; Lament, Lament that bloodie stroke
Which God permitted, when his anger
shook
Three Kingdoms all at once, whereby
their (a) King
Deprived was of Life, that pretious thing

Hee now is free, but free among the dead
And three Realmes want their gracious Soveraigns head;
His earthly body in the earth doth rest,
His soule with God, which makes him truly blest;
To change earth for heaven is a glorious thing,
Lo, thus King *Charles* is made a glorious King,
Repent, repent (O *England*) full of blood,
And make thine eyes an everflowing flood,
Of Penitentiall tears; for that horrid deed
Is shewn to heaven with more then winged speed,
And cries for (b) vengeance to thy most just God,
Who suffered hath a Covenant breaking rod
To scourge three nations thus, when thy great ire
(Good Lord) is past, then cast it in the fire.
For truth and peace pray all true Christian men,
Till God the faithfull AMEN say amen:

who preferred the
sufferings of inno-
cence before the
spoile and triumphs
of violence, and is
now amongst the
noble Army of Mar-
tyrs praising God
with his celestial
TE DEUM.

b *Gens luctu est soluta;*
Pallment and nati-
ons sin require
Parliament and Na-
tionall punishments.

(2)

Lord say amen when thou shalt see it fit,
And take away our sins that hinder it ;
That truth may flourish and our wars may cease
Which thou (O God) command, thou Prince of peace;
And make us all true Hallelujahs sing,
To thee our Lord and our celestial King

February: 14: 1648.

Taxes and Axes.

Upon His Majesties overthrow at Worcester,
Septemb. 3. 1651.

Taxes and axes still do make us grone
Yet we rejoyce when we should rather moene,
To see three Kingdoms thus laid in the dust,
God giving way to mans outrageous lust.
Remove this cup of blood, Lord send us peace,
And truth; and make true Charity increase
In Christendom, Chiefly those Kingdoms three
Which to one Christian King belonging be;
Least that they (e) spue, and fall, and rise no more,
From those three Realms keep thou that judgement sore;
And grant them truth and peace once more at last.
Before they be quite desolate and wast,
For this let all true harted Christians pray,
Till God the AMEN please Amen to say.

Jeremiah, 25. 37.

Thanksgiving is the best thanksgiving
St Math. 3. 8. Bring forth fruits meet for repentance.

TO turn from sin to God is true thanksgiving,
And not our (d) bloody and ungratefull living.
Then turn us Lord, and let us sin no more,
And us deliver from our bondage sore:
For thine own glory and the Churches good,
Stop thou the current of all Christian blood.

of Isaiah 7. 15.

*Manus nostra cadit in
plena.*

And

(3)

And us vouchsafe once more a King on earth.
And with him truth and peace (e) and Godly mirth;
So shall we sing and praise the evermore
Who for thy Church all blessings hast in store.

e *Dei pacem dominus usque
que 10 dominus usque
q or*

October. 24. 1651.

*A prayer made in the name and behalfe of the (f) wo-
fully torne divided, distressed and distracted
nations, England, Scotland and Ireland.*

f *Marte et ara Satanae
By martiall rights
and by the Devil
lights.*

MAke us, O God, make us to seek thy face,
By true repentance, and renewing grace;
And shew to us thy smiling face again.
As formerly thou did'st in Kingly reigne.
For many calme and quiet years together,
Which now (alas) are turned to stormy weather,
Whereby thy Church sustained hath great loss,
(Quakers cheat many with their (g) devilish dross)
For schisms, errors, yea blasphemies increase,
Through want of our late discipline and peace
That government again then Lord us send
Which peacefull was, and did thy faith defend,
In thy good time give us this (h) benefit,
And grant us all grace thereto submit;
That truth and peace may flourish in our lands
Again, by thy best all-disposing hands,
And make us all give the true thanks and praise
By holy living; all our future daies

g *Time 1. 4. 7.
Doctrines of Devils
whom many shall
believe in the last
time.
Demoniis credent
supremo tempore multi.
h *Benefit multis a
principe.**

B 2

King

(4)

King *Mary*.

Mary, and Army make an Anagram, for in both words the letters are the same.

O R

*old Englands new German-like Munster Mon-
sier.*

* *Monie & Sies, dura
regant milite; Aris
remain, while Sord-
idus reign.*

A Munster strange in three Lands never seen,
An * Army reigns without a King or Queen,

Upon the thirtieth day of January. 1648.

Old Englands bloody *January* day,
When Church & State to spoil, some took the way.
The thirtieth day of *January* last,
Into a Model new three Realms were cast,
By a mad mode of modellizing things,
A King beheaded to make Subjects Kings,
Charles the Defender of the true Faith slain,
King *Mary* ruleth with his martial traine,
Queen *Mary* liv'd a *Quinquennie* of years,
Yet never slew so many Lords, and Peers,
As have been slain within these fifty days
By Armed State-Grandeers, thereby to raise
A Reformation from that (a) bloody (b) base,
A woful, sad, and miserable case;
If three Kingdoms must be reformed thus,
From such Reformers, Lord, deliver us.
But now behold they'l make us a free State,
Far from this freedom, full of strife and hate;
Where these things are there's every evil work,
Under which freedom thraldome great doth (c) lurk,
Lord keep us from such States as bring confusion,
And send us Monarchy in the conclusion:
Restore to us our Truth, and Peace again,
By causing *Charles* the Second for to reign,

a They build up *Sion*
with blood, Mich.
3. 10.

b A most base base,
and most unchristian
foundation of a
Christian reformati-
on, never to be for-
gotten, no, nor stiel
all the bloody actors
in that Tragedy be
dead, and rotten.

c *Latet anguis in
herba.*

In these three Kingdoms, where his Father late,
 Did govern peaceably both Church and State,
 Till civil War, and a most factious fact,
 (Not worth the name of House of Commons act)
 Bereft him of his Sovereignty, and Power,
 In a most dismal, and most fatal hour,
 Contrary to a most Religious Oath
 Of preserving him, and his, thus was troth
 Violated by men of greatest trust,
 And so his Kingly power was laid 'tich dust,
 (Notwithstanding their good Kings great ^d concessions, ^d Voted to be satis-
 His foes went on still with their great transgressions) factory.
 From whence arose a new light never seen
 In Brittain's sphere, neither King nor Queen,
 To govern us according to Gods Law,
 But we are forst of such to stand in aw,
 Who lately were our fellow Subjects sworn,
 To preserve our King, and eke his free-born
 People all, free from slavery, and thrall,
 Yet now behold we are their bondslaves all
 Make Truth, and Peace Lord, once more kiss each other
 That we may live in godly love together,
 And for those blessings great, give thee true praise,
 By striving thee to glorifie always,
 By living alway in thy ways most just,
 Till we shall all return unto our dust;
 And our souls praise thee for eternity,
 In heaven that place of true felicity.

Marab, 14. 1648.

Saint

Saint Hieronys judgement concerning Malignants.

Upon the ejecting of the sequestred (though neither ignorant, nor scandalous) but most Orthodox, conscientious, and truly Religious Ministers of Gods most sacred word.

e For Doctrine, and discipline, according to the Canonical constitution of the late most famous Church of England. f In foro soli, non in foro ecclie.

g As good almost lose their lively heads, as their liveli-hoods.

h January, 1644. & the 30. of Janu. 1649. i Mises and Ayon, ita subterfere feris.

k To Church and State.

l Saint Hieron (the only Presbyterian of his time) calls them Molgna's which Maligne and Oppugne their King. See his translation of the 9. Psalm & ab insurgentibus in re. Malignis audit auris mea.

m Novus Novus Dogmata fallunt.

From the first of the first month fifty five,
Scarce any (e) Orthodox divines shall thrive;
For many of them (as (f) Malignants) shall
Loose their (g) livings Ecclesiastical,
They are protected well, liberty given
To make them poor, if not to beg are driven;
The ready way to cast Religion down,
Is to remove the Miter, and the Crown,
These two great evils in the (h) same month done,
Needs then to ruine must three Nations run;
When they are (i) down which stood up in the gap,
Expect no welfare but some great (k) mishap.
God of his Mercy great protect us all,
And free us from inward, and outward thrall;
Malignant, be content with what thou hast,
Till such (l) Malignant stormes be over-past;
God giveth all, and he takes all away,
Then with his dealing be content I pray.

January, 14. 1655.

A prayer for the enlargement of Gods Kingdom.

Lord let thy gracious Kingdom come,
Throughout thy specious Christendome;
Let none of those that bear the sway
In any Land, give any way
To an unlawful toleration
Of (m) false Worship, in any Nation

Chiefly,

(7)
Chiefly, of the most wicked (a) Quakers,
The chief *Moses*, and *Aaron-shakers* :
Lord, hear thy Churches devout prayers,
And stop the mouths of all Gain-sayers,
Grant Truth, and Peace, and Unity,
With perfect love, and charitie,
That we may greatly Glorifie,
Thy great name till we all shall dye,
And live with thee eternally,
In Heaven, where's true felicity.

a Who condemn and
condemne the two
great Ordinances of
God (ordained, and
commanded in the
fifth precept) Magis-
tracy, and Ministry;
without which their
is no safety in this
world, nor salvation
in the world to come.

Strena Parliaments, The Parliaments New-Years-gift.

For the Glory of God, and three Nations good.

Sober, and plain dealing Counsel to the great
Counsel of the Land, the High Court
of Parliament.

A short exhortation tending to a real * reformati-
on in three sinful Lands.

* *Reformatio seria, &
vera, nunquam seita.*

Adjuvate Patriam.

*Take ye the Counsel that is now in hand,
And for the welfare of your Country stand.*

ALL ye who in this Parliament do sit,
Hearken to what each member doth besit;
Strive to heal the wounds given to Church and State,
By an intestine bloody War of late;
Give to them both what doth to them belong,
Help them to their right who have suffered wrong;
And head a right three late beheaded Lands,
Which for help implore your hearts, heads, and hands.

Rebuild

(8)

Rebuild our slow strongest walls now down
The loyal Miter, and the Royal Crown;
These things if done by your more Yeas, then Nays,
God shall have glory great, and you much praise,
Consult, and act as Gods word doth require,
That Church and State, may have what they desire,
Truth, and firm peace, for both which both do call;
So God be with you, and perswade you all
To do both these, and all such righteous things
As he allow's, who is the King of Kings
Heare then, and redress Church and State complaints,
And do Gods will, who is the Kings of Saints:
The * black Parliament much increas'd our crosses,
Let this prove white, and so repair our losses.

* Rightly so called,
because it brought
the blackness of
death (*consequen-*
tes) upon their own
most gracious and
dread Sovereign,
without whose gra-
tious aspect, and fa-
vour they could not
have been a Parlia-
ment,

January, 1. 1654.

Three late famous Kingdoms depravated, by
being deprived of their Supream Magistrate
and Minister.

Sublate Episcopo tollitur Rex;
said King James.

OH, what will now become of three poor Nations,
When King and Priest remov'd are from their stations
When some unjustly did behead them both,
And that against a most Religious Oath,
That's a * wrong cause which wronged Church and State,
And brought King and Priest to that deadly fate,
When such black deeds must needs make reprobations,
And lay mens preachings Gospel propagations;
When our Church festivals are laid aside,
As Christmase, Easter, and our Whitsontide,
When we are led astray by Satans sleights,
Which cheateth many with Mechanick lights,
Who without call to Preach, and to baptize,
Often do broach their self conceits, and lies

* Not the good old
cause, much less our
good Gods cause, as
it hath been too too
long miscalled.

The

The publique meetings some will not abide,
 But to the private will both run, and ride,
 When Sacraments want due administrations,
 And blasphemous sects obtain tolerations,
 When Martial men do cause our Parliaments
 To be dissolved ; and their good intents
 Of doing good to Church, and Common-weal,
 Do nul, this makes more wounds not any heal :
 When Sword-men meet to make such meetings void,
 T'is to be fear'd three Lands will be destroy'd :
 For these sins with their many aggravations
 Do call, and cry for ruine to the Nations ;
 If we repent not but in sin proceed,
 (* Mars predominant) we afresh shall bleed.
 Since topie turvy all's turn'd upside down,
 In Court, City, Country, and Market Town,
 What then remains but sadly to lament,
 Our sinful lives and truly to repent.
 The Lord our God , who is the God of order,
 Order all things aright in every border,
 Of Church and State throughout all Christendom,
 And so preserve them for the time to come.

May. 4. 1659.

*The chief Fomentours of all our Martial blows
 and woes.*

PResbyterian and Independent bitings,
 Have been the cause of many bloody fightings,
 Whereby our late good Sovereign lost his head,
 And a Protestour ruleth in his stead ;
 Who came to reign not by the * grace of God,
 Bat conquering sword which is his angry rod :
 Lord, burn this rod of thine in thy best season,
 And Crown his head who ought by * right, and reason
 To sway the Scepner in those Kingdoms three,
 Which to him only now pertaining be ;

C

That

* *Hac postere Deus ?*
 will God suffer such
 intollerable tolerati-
 ons and abominati-
 ons,

* The God of mis-rule
 who now three Lands
 doth rule amiss.

* Not by his right
 hand of Commission,
 but by his left hand
 of permission, *Her-
 bert*, our Church,
Poet, in his title of
 providence.

* *Divine and humane*;

That truth, and peace may flourish in our Coasts,
 To thine own glory, who art Lord of Hosts;
 And thy Churches good, for which good men pray
 Till thou the AMEN, please Amen to say.

a Exe's Deco & sanctis

Englands Geneva, Scottish *Innovation*,
 Produced hath a Sottish (a) *Toleration*.

*b Contrary to Gods
 express command
 Nahum. i. 15 O Ius
 dab keep thy solemn
 feasts, and why not
 England, Scotland, and
 Ireland.*

When men may do what's right in their own eyes,
 Creed, Gods command, Lords prayer they despise.
 (b) Church Festivals by some are laid aside,
 As Christma-, Easter and our Whitsuntide :
 These blessings great are counted now so small,
 They be not worth their Lip-fil annual :
 If with their mouths men will not give God praise,
 Their hearts to such a work, how can they raise ?
 But tongue, and hear-thanks should go both together,
 Chiefly, in stormy, and tempestuous weather ;
 Our Church and State both being now therein,
 Not to give God both is an hainous fin.
 No formes of Service now esteemed be,
 Yea, Gods own word we much despised see,
 For when some Preach the Bible they pass by,
 And in the Pue let it unclasp'd lye ;
 Nor a Chapter read nor Psalme for the day,
 But to the Pulpit up in hast away.
 And there they speak sometimes above two hours,
 Till tediousness the fruit of both devours.
 Lord, turne our Church into the late pure veins,
 Orthodox ; free us from th'erroneous braines
 Of lay-pulpiters ; that yet once againe,
 Both truth and peace three poor lands may obtaine :
 These blessing grant us for thy dear sons sake,
 Till thou thy whole Church shalt triumphant make.

*The right prevailing way of (a) regaining a King
Truth, firme peace, and Godly discipline.*

*a Which will indeed
produce spirituall and
corporall gain.*

St. *Mark* 11. 24. Therefore I say unto you, what thing
soever ye desire when ye Pray, believe that ye receive
them, and ye shall have them.

*Aske, and ye shall have
What in faith ye crave.*

USe then this means (all (b) well affected men)
For King, Truth, Peace, and Bishops once agen,
Petition God, (and Courts of Parliament
Which for the good of Church, and State are sent)
That he in his time would have mercy on us,
And take away his smarting rod upon us :
As heretofore (c) petitions caus'd our crosses,
So let them now help to restore our (d) losses,
Repent, Pray, and Believe (as Christ hath said)
And ye shall obtaine ; be not then dismay'd,
Lord give Grace, Truth, Peace, (e) settlement again,
And bleis us once more with a (f) Stuarts reign.

*b A // Royallists, and
Loyalists, who long
for their King, and
list to be Loyal to
him;*

*c Against the Bi-
shops, the highest
office of Godsacred
Ministry.*

*d Chiefly the Scepter
and the Miter, those
two main Pillars of
Church and State.*

*e In Church and
Common wealth
f And make him not
only a secular, but also
a tutelar King (next
to thy self who art
King of Kings) unto
his three Kingdoms.
The Royal Stuarts
bear to God true
hearts.*

*b [is called by some,
Generation-work,
sure it is not Rege-
neration work.*

May 1. 1649.

*Schismaticall, and verball reformationes
Produce, and bring forth reall desolations.*

Oh, how three nations do to ruine run,
By errors broken and by Sects undon.
Behold the Presbyterian reformation;
In crealing sects, and Schismes throughout each nation;
Now see the new lights in their (b) generation:
Acting all by their own new light, and fashion;
Not rul'd nor guided by Gods holy word,
But all reforming with a conquering sword:

1 *Existe Cromwellian fr.*
Non vo: a: enst.
Ne it is better to be
Cavaliere, then a
Commonwellie, Exitus
alla probet.

k isa. 58. 6

1 *Gravitas fivemus.*

on June. 26. 1657. die.
Veneris.

n No Royal Exchange
 a gracious King the
 true faiths defender
 instead of a Tyrant
 Protector
o *o* dies quando veneris
Charles the first.

y Signifying thereby
 the protecting of his
 true and Common-
 wealth, and yet no
 wealth in its Com-
 mons.

q Signifying puritie
 of Doctrine, and
 conversation (the old
Prim and Thummim
 with the conservati-
 on of them both by
 the arme, and power
 of their godly disci-
 pline which now alas
 is broken.

*Whose peaceful motto's were these *faciam eos in gentem unam, Quia Deus conjunxit nemo separet*
et boni Pacifici, contra iorum contraria est ratio melediti bellifici; his iungantur Seditifici, praesertim
Quakerifici.

The sword, the sword alone is, their cleare call,
 Proceeding from our Armyes (*i*) General
 King, Queen, and Bishops with their lands are gone,
 Yet taxes, and excises still go on;
 Those who to pay them all are yet most willing,
 For every penny let them pay a shilling.
 These reformatours they want money too
 And so they will till they us quite undoe;
 They will not from oppressions set us free,
 To worke this good effect no Act shall be,
 Much less mean they for to breake every (*k*) yoke,
 Or to make good those good laws which are broke,
 But to make our burthens (*l*) more heavy still,
 To bring to pass their own designes, and will
 Then God (in his time) truth and peace us send,
 With power, and grace our ill lives to amend:
 That time he hasten for his dear Sons sake,
 And for those blessings great us thankfull make.

June. 24. 1653.

Vpon the inauguration of Oliver Cromwell,

Who from a Martial Anti-regal Hector
Is now advanced to be (m) Lord Protector.

A Strange new (*n*) exchange, an unheard of thing,
 His highness made much higher then a King;
 Who never was Knight of the royal Garter,
 Much less th'eldest son of a (*o*) Regal-Martyr:
 He was attended with keen (*p*) swords out drawn,
 (No godly Bishop in his pure (*q*) white Lawn)
 Which presageth war, is no signe of peace,
 Much less of Britains unities increase
 Made by King *James*; some will with might and maine,

What

(13)

What they have got by force by (r) force maintain.

O Lord protect us by thy saving grace,
And make us all timely to seek thy face,
By true submission to thy holy laws,
And shedding blood no longer call thy cause :
Of which my thoughts are we have had too much ;
God grant we never more have any such ;
As touching that which is already spilt,
Forgive (good God) the sin and eke the guilt.

July. 6. 1657.

Vpon the County troops

LO, now each County hath 'its proper (s) Gad
The (t) Vice-Protectours of three nations sad,
Opprest with Taxes and excises great,
Under the colour of a zealous heat
Of perfecting a blessed reformation,
Whose product is a cursed toleration :
Thus are three Kingdoms made a most free state
When every one is bound to pay his rate ;
Yea thus three lands must maintain their own (u) harms,
By new devices, and by force of arms :
Thus are we brought, and kept still in great thrall,
Till god shew mercy, and release us all.
He makes us all of one mind, and agree,
In his true faith ; and sincere pietie,
He in his best time truth, and peace us send,
With power of grace our ill lives to amend ;
That time God hasten for his dear sons sake,
And for such blessings great us thankfull make.

r *Virt arms.*

f Some put their
trust in Chariots and
some in Horses, mak-
ing both their arme.
and so make their
Gods their Gods.

t Protectours of no
vice (thop.) in these
reforming times.

u The loss of King,
and Bishops the late
true grand-defend-
ors, and Champions
of our late truth and
Peace.

The

The grand troubles of our English, Scottish and Irish, Israels.

*Morsus sacerdotales nunquam tales,
The Priestly bitings never such,
As have of late prevail'd too much.*

Gal. 5. 15. *If ye bite and devour one another,
Take heed that ye be not consumed one of another.*

THe (1) Presbyterians have such biters been,
That they have left us neither King nor Queen,
To rule three lands in godly quietness,
And them to save from such as them oppress;
Nor godly learned Seer in his diocels,
To guard the Pulpits always more or less,
From such erroneous and newfangled Teachers,
As were from time to time, contentious preachers,
Of Schismes, and War, which at the last beat down
The Loyal Myter, and the Royal Crown:
No Bishop, no King, said King James of old,
Too true we find it, Croyn and Miter sold;
Both which main Pillars are of Church and State,
And their great use their (2) want hath shew'd of late;
For since their fall (pretending liberties) in the land
Each man doth what seems right in his own eye;
Nor truth, nor peace established in our gates,
(3) Mars ruling still our now new-ruling States.
Lord, though we bite, and still devour each other,
Yet lets not be consum'd one by another;
But grant that truth and peace may settled be,
That we from Taxes, and keen Axes free,
Thy great and holy name may glorifie,
By giving thanks; until we all shall dye:
We all are causes of our most sad breaches,
By our (4) devices, and (5) self-ended reaches;

a Chiefly the disobedient and gainsaying Presbyterial Cle g. gainsaying the Episcopal for their own gain.
b a cuncta nequam faciendo
c The God of his rule.
d By foll wing too much the device, and desires of our own hearts; by leaving undone those things; which we ought to have done, and by doing those things which we ought not to have done. Thus we Omittemen, and Committe-men are the workers of our own ruine, perdition tua este O israh.
e Self interests neglecting the best interest, namely interest Omnium recte agere.

God then give true repentance to us all,
And us deliver from our (f) armed thrall.

f Spiritual and corporal.

May 1. 1649.

Mala nova (Mater Ecclesia) mala nova.

Ill news (O Mother Church) ill news.

Most Orthodox (a) Priests silenc'd : a sad story;
And (b) gifted brethren they get all the glory
By their new-fangled teaching; which yet (alas)
Is often times as brittle as the glass
They babble by, which must be twice run out,
Before they finish what they are about.
Two hours ith Pulpit not one in the text,
At which long speaking many men are vext.
Some call them Gospel opportunities,
Yet oft times Belzebub that Prince of flies
Flies closely in and father of allies,
By them doth broach errors, yea blasphemies;
Yet these besuch great Saints as do not need,
Gods ten Commands, Lords prayer, or the Creed.
Apostolique, the three fundamentals,
And of Gods Temple the (c) supporting walls;
Without which three no Ghostly house is built,
But all their labour lost, and vainly spilt,
Then all ye new lights take this light from me,
That ye out of the old way of Preaching be:
Then take St. Pauls a Master builders wife
Advise, first all your hearers Catechise
In those three above said Fundamentals,
Which (as is said) be the supporting walls
Of each Ghostly Edifice; strong and sure,
Which will them constant make and long endure,
All the strong blasts of all false doctrine winds,
Which else will shake much their unstable minds,
Thus are your meetings like to be in vaine,
Sith ye, and they receive much chaff, for grain;

a Annes &c. Archbishops, Bishops, Deans, and Archdeacons, according to the Canonical ordination of the late most famous Orthodox Church of England.

b Who if they were well sifted would not be found so well gifted.

c Old Englands liturgie and Rubrick is better then the new-brick, wherewith the new-lights build their new Churches,

Yea,

a. *Tim.* 3. 13.

(16)
Yea, by assembling you'l (a) wax worse and worse,
For, for a blessing ye receive a curse.

*Upon the sitting of a Parliament
Without the Common-wealths due free consent.*

b Both in the long,
and often since the
long Parliament.
H. b. 12. 12.

c Episcopall and
presbyteriall.

Strange! dead is the head, yet some members live,
Which to their head a deadly blow did give,
Who sit and act in Parliament again,
Though dead and buried be their Sovereign?
Yea, this they do without the Countries choice,
Wherein each freeman is to give his voice.
Since then they sit without a lawful call,
'Tis like three Nations will to ruine fall;
How then will they effect that reformation,
Which hath been promis'd (b) long unto the Nation?
How can that be a Reformation good?
Whose base base was Kingly and Priestly blood;
Then lets all repent, and make our (c) paths straight,
Turn back toth' years forty four, forty eight,
Accept again of Scepter and of Miter,
And bid adieu to Mars that bloody fighter.
That truth and peace may once more meet together,
And we at length be freed from stormy weather,
Which hath continued above twenty years,
To the great loss of Peasant and of Peers,
Good God, in thy good time have mercy on us,
And throw away thy rod now long upon us,
Give true repentance and amend us all,
Free us from ghostly and corporeal thrall.

June 21. 1659.

Upon

Upon the dissolution of the long, and (a) strong
Parliament, Fit via vi, vi & armis.

O R,

Patience perforce.

IN April last a stormy Martial shower,
I Stormed (b) assembled men of their great power,
They then had: (calling it a Parliament)
Of enacting laws, with Saint like intent
To reforme all things amiss in each Nation;
Yet still we see a dayly Pejoration,
Then mend us, Lord, and send us better days,
Grant truth, and peace, and thine be all the praise.

a Too strong for Mo-
ses and Aaron, the
Scepter and the Mi-
ser both broken by
it. St ange Scepter,
Scepter and Miser
broken, sad things to
be spoken.

b Co. ventus dissolu-
tus absolutus est per dis-
solutionem conventum.

June 24. 1653.

Upon the rising in *Cheshire* against this present self-
Parliament called by themselves; and is stiled by some
the restitution, restauration, and resurrection of the
long (long since dead in its head) black, and bloody one;
which God forbid, that so much innocent, and precious
blood, of kingly, Priestly, Royal, and Loyal, should
a fresh be shed; no more of that for the Lords sake.

Of Taxes Excises,
and her insupporta-
ble payments.
b in vi repe leve, &
bellum bello debellare.
c Dum bellum geritur
pax queritur.

SOME countrey men can now no longer bear
Their heavy (b) burthens; therefore do adhere,
To some, who (c) by force will do what they can,
(Out of their duty unto God, and man)
To ease them; and to restore truth, and (d) peace
That love and Piety may yet increase:
God say Amen to this, ev'n so be it,
By what means (and when) he himself thinks fit.

d Pax queritur bello,
said our late Protect-
or Oliver, of cursed
memory, for his cur-
sed toleration, and
for his wicked Se-
questrations and de-
privations of many
Orthodox, learned
and godly Ministers
of Gods most sacred

D

The word.

The *Israels of England, Scotland, and Ireland*, being indeed all three now the Lands of Gods just ire, for their most bloody, National, Parliamentary, unnatural, and unchristian sins, are yet in Martial Booths, Tents, and Tabernacles, till it please God himself (who only is the Lord of Hosts) to restore, and settle in them truth, and firm peace; which time he hasten (if it be his blessed will) through the merits of Jesus Christ our Lord Amen, Amen.

June 24. 1659.

Upon the reviving of the long dead black Parliament.

Black will be still black, for this Parliament,
Sent for by Letters not legally sent
Is not white, nor right without the right summons,
Of choice Country-men for an house of Commons;
Not in each country (a) call'd one, two, or three,
But all in (b) general as they ought to be.

a Whereby three Nations may be guld.
b Without General or Major General.

All that were long ago lawfully called in the long Parliament; as well the unjustly secluded Members as those who were and are of the Anti-Episcopal and Anti-Regal faction; which made a faction, first of the Miter and then of the Scepter.

A right good Parliament for the right good old cause, (which is really and not verbally Gods cause) is that, whose members are right, and upright; right in their opinions, or opinations, and upright in their conversations.

June 24. 1659.

(19)

A Deaths head.

O R

A short Memento mori for all sorts of people.

Death comes unawares, hasting like a Post,
And will be seen before foreseen of most.

*Sumus fumus, fumus cinis,
Et cinis erit noster finis.*

High, and low, old, and new Potentates,
Remember death knocks daly at your gates;
We all are dust, end thall to dust return,
Then let's (a) repent, lest that in hell we burn
Lord, make us make our ways good, just, and ev'n,
That after death we may inherit heaven.

WILLIAM MASCAL.

(b) Who is a (c) Lector at St. Marth's-Hill
No Lectorer who oit hath lectur'd (d) ill

Homilies of our Mother the Church of England (e) Such ill Lecturers (f) flouting Hugh Peters
not St. Peters divining, together with Souldiers, oblers, Tankers, and severall other me. ha-
nick, heterodox pullick and private Speakers, had alin st cast down all the orthodox, godly,
learned Teachers and right dividers of the word of truth. (d) By their much abusing (in the
late intelline wa) two texts of hole Scripture, *Cursus y Micro, &c.* Judges 5. 13. *Cursed be he that
keepth back his sword from blood, &c.*

Thus endeth a metricall (though no poetically) true nar-
ration of things done in three late famous Kinghoms,
whereby they are (for the present) undone, and that chief-
ly by the superfluous wealth of London, whose money and
treasure was the sinews of an intestine War, which caused
many to commit many new sins: The good Lord our God
forgive us all, and in his due time send us all true Grace,
Truth and firm peace through the merits and mercies of
Jesus Christ, *Amen, Amen, Amen.*

*a Vita repente fugit:
Therefore let us re-
pent, sine mora in lac
gratia hora.*

*b Ordained by Epif-
copal authority, to
be a publique Reader
of Gods most sacred
word, of our godly
Liturgy and holy*

A Prayer for true piety the best remedy of extreame melancholy.

*a Votum baptis male
Ecclesie Anglice.*

Deliver me, O God, from Satans gins,
And give me true repentance for my sins,
With power to forsake them all, and grace
Of new obedience, and to seek thy face,
By doing always what thou wouldst have done,
And by beleiving in thine only son,
By doing good, and byeschewing evil,
By renouncing the world, the flesh, and devil;
As I did long agoe in baptisme (a) vow ;
O make me, O my God, O make me now
That Covenant to keep, and not allow
My self in any bosome sin, but bow
Unto thy will revealing in thy word,
Which shall great joy, and gladness me afford :
Lord, bleſs the means against my melancholy,
Which I shall use, and make me truly holy ;

*The woful effects of extreame melancholly,
With a Prayer for the removal of them.*

Too much melancholly produceth folly,
And dead's mens heart to duties, chiefly holy ;
It makes his spirits all so dull, and dead,
That he can neither speak, pray, write, or read
To any thing he hath such small desire,
That he can neither make his bed, or blow his fire :
It makes a man to fear, where is no fear,
And angry oft for nought ; unfit to bear
What ever God doth send with patience,
It moves him often times his soul from hence
To send, and rid himself of vital breath,
Before the time God calls for it by death :

Yea,

(21)

Yea, it incites a man to desperation,
And hope which is the helmet of Salvation,
It strives to take from off a sinners head,
And him to leave amongst the ^(b) Ghostly dead;
It casts a man into the lowest hell,
Amongst the infernal spirits there do dwell,
Then heal thou me (soul Doctor) yet at length;
And in my weakness perfect thou thy strength;
If it may please thee after nine years space,
Send cheerfulness, but chiefly saving grace.
True faith by which all Satans fiery darts
Are quenched quite, Christ dwelling in our hearts,
Lord humble me for sin by godly grief,
Then send the comforter with true relief,
To turn my sadness into holy mirth,
And make me praise thee, whil' I live on earth;
In my great frailty shew thy saving power,
And save me from my sins, my Saviour. Amen.

*Omne peccatum in se
est mors animæ, sed de-
sperare est in infernum
descendere.*

Aug. 28. 1654.

Non est mortale quod opto.

It is no mortal thing I crave,
But grace, and goodness I would have,
A sinners suit oppress'd with melancholly,
Beseeching God to make him truly holy.
But one day well in four and twenty hours,
Sadness distracts my soul in all her powers,
Which doth unman me for the time, and fit,
My spirits deads, and makes me silent sit,
Not fit to speak or to be spoken to;
Which sad case may both body and soul undoe;
If God in mercy do not it prevent,
Give me, space, and grace too to repent;
For which I pray, and never give him rest,
Til he vouchsafe to grant me my request.

A

*A Prayer for true Repentance,
New Obedience, and perseverance.*

c Mich. 7. 19

Give me, O God, what wilt thou give ?

Give me repentance true
For all my sins which thee do grieve,
Do thou them all (c) subdue.
O Lord my God, shew forth thy might,
Make me a Saint with speed,
Sincere and upright in thy sight,
In thought in word, in deed.
And let me not fall back again,
To any sinful crime ;
But make me constant to remain,
For all my future time.
This grace, Lord, grant thou unto me,
For thy dear son his sake,
And let me (d) sound, and faithful be
Till thou to heaven me take.

d Psal. 119. 80:

August 24. 1645.

Maschals Maschil.

IN a few plain verses instructing himself, how (by Gods
help) he may be *corde, ore, & opere*, really thankful for
his undeserved and unexpected wonderful deliverance
from along continued (almost twelve years) most reli-
ous and irksome disease of melancholy causing extream
heaviness, dulness and deadness of his spirits, even unto a
very (e) stupifying of them as a learned Physitian, Doctor
Phypard told me when he felt my pulse in the extremitie
of one of my fits.

c Cura leues loquimur
ingentes suspenti.

Thanks.

Thanks-living is the best Thanksgiving.

Since thou O God hast set my mind in tune,
 (On the eleventh day of this present June)
 Distracted much by melancholly sadness,
 And turned hast that sad disease to gladness,
 (Which me oppressed had almost twelve years,
 As by the date of (f) forty five appears,
 Upon which day it pleas'd God (g) to begin,
 To visit me with that sad scourge of sin)
 My soul praise returns, not my tongue alone,
 But heart and hand, likewise conjoynd in one:
 Consort, shall henceforth, magnifie thy name,
 By striving so to live without all blame;
 That I may render thee true thanks, and praise,
 So long as thou shalt here prolong my days:
 That I may (h) run (i) on in a godly race,
 Assist me Lord, with thine enabling grace.

FIN' 25. 1645.

g Parentis, & patris
cum liberis & Deus.h 1 Cor. 9, 14.
In stadio curram, mercedem
ut a te habeam.
i For, non progredi.)
est regredi.

God grant that I may so run (as St. Paul did) to obtaine, and in veritie, and sincerity say with him by the grace of God, *I am what I am.*

June 13. 1657.

A joyfull and thankful commemoration of the greatest mercy and blessing (that by the most grations and miraculous providence of God) was ever bestowed on three distressed Nations.

Upon the twenty eight day of June 1660. the day of publique thanksgiving, for his Majesties happy return to his three Kingdoms.

HAd it not been for God, and General Monk,
 Our Church and State had in confusion sunk,

Sith

• *Lauds tibi magne De-*
us Psal. 115. 1.
Gratiarum agis, not
ty d. filio, which is
at gratiarum fictio,
 have lately obli-

Sith God hath now restor'd them both again,
 By causing *Charles* the second King to reign;
 To him be *praise (not to us sinners taen)
 Who to his Churches Prayers hath said Amen,
 Let us rejoyce and give him all the (k) thanks,
 By living (l) well and shunning wicked pranks.

ved two. *Christen name* to be given to two persons (the praise of them indeed extends to all true Christians.) *Live well Chapman, and Praise-god Barbone*: let them and all of us strive to live well; and so truly to praise God, (not barbone-like, who disliketh Kings, and Bishops, and would make them all as bare as bare bones.) For his marvellous undeserved blessings, and mercyes lately vouchsafed to three sinful Kingdoms, in the Restauration of his most gracious, and therefore most excellent Majesty to them all which the God of all grace graunt us all grace to do, through the merites, and mercyes of Iesus Christ our Lord and only Saviour, and Redeemer, Amen, Amen.

Gloria summa Dei,
Gloria summa Deo.

All the Glory be to the
 all Glorious God.



FINIS.

